

Millennial Star



The Cardston Temple

Canada's Governor-General was a recent visitor there.

(See page 229)



I STAND UPON A MOUNTAIN PEAK

By ANGELYN WARWICK

I climb upon the highest rock and stretch up, but still I cannot reach the hazy blue, and an eagle circles high above my head. I breathe the pure fresh air that blows above the smoke and dust and confusion of man's abode, and I can look down upon my world, flat and insignificant, so far below.

I can look away and still away to other peaks and at the edge of distance I can see a far ridge propping up the sky.

I can look down on the tops of towering trees, down to the silvered paths of tumbling waters, and on the valley full of doll houses, patch-work fields and ribbon roads. I can see the prickly underbrush and jagged rocks that annoyed me on my ascent, and from the top they look so trivial, I wonder how they halted me.

I wish that I could express this lift of soul but I can't. I can only let the wind play in my hair and feel a mighty urge, a high emotion. A multitude of half formulated ideas surge up into my mind, which I can never quite translate into words.

If I could, however, gladly would I do it to help my neighbours down there in the city, who cannot see beyond the walls of brick and stone they have constructed; who think the world is a smudgy factory, a set of screeching wheels and whirring belts, or rows of stacked up counters, much as an ant might think that the universe is the suburbs of his hill.

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“Verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.”—Doctrine and Covenants 39: 5

CONTENTS

	Page
EDITORIALS—	
Spirituality—Happiness <i>by Elder Harrison R. Merrill</i>	232
“Be Ye Therefore Perfect” <i>by Elder Rulon S. Wells</i>	233
CHURCH FEATURES—	
Human and Divine Relations	
<i>by Elder Oscar W. McConkie</i>	226
The Foundation Built Upon	
<i>by Elder Parry D. Sorensen</i>	230
SPECIAL FEATURES—	
Governor-General Visits Temple - - - -	229
Leaves From My Journal <i>by Wilford Woodruff</i>	
Chapter V—My First Sermon in Tennessee	234
Newcastle District Conference - - - -	238
DEPARTMENTS—	
News of the Church - - - - -	239
Of Current Interest - - - - -	239
From the Mission Field - - - - -	240

THIS WEEK'S COVER—

Fifty years ago, President John Taylor sent a group of Latter-day Saints northward from Salt Lake City to settle in western Canada. They were under the leadership of Elder Charles Ora Card and one of the towns they founded was named after him—Cardston, Alberta.

To-day there are three stakes of Zion in the Province of Alberta, with a total membership of of more than 10,000. In Cardston stands the only Latter-day Saint temple erected on British soil, completed in 1923 at an approximate cost of £200,000. It is featured on the cover of this number of the *Star*. Lord Tweedsmuir, Canada's Governor-General, was a recent visitor there.

HUMAN AND DIVINE RELATIONS

By ELDER OSCAR W. McCONKIE

Of the Ensign Stake Presidency

THE home is the foundation of civilized society, and marriage, as an institution, is necessary to it. It is the most sacred relationship between man and woman, and, if cultured society is to be perpetuated, in morality and in virtue, it must be safeguarded. Take all others of our civil institutions away, leaving freedom, the home and marriage, and there is something fundamental to build upon. Without marriage our institutions, civil and ecclesiastical, would corrode and decay.

Marriage is a three-cornered contract, made between the persons who wish to marry and the civil government. No couple can execute an agreement to marry without the consent of the government, and no two persons can sever that relationship without the consent of the government. The state has always been very jealous of its prerogatives as related to marriage. It has reserved unto itself the exclusive right of performing marriage ceremonies or of permitting ecclesiastical groups, under its authority, to perform them. It has not delegated unto any group, ecclesiastical or otherwise, the right to sever those relationships. To do so would pave the way to oppression, and would turn a brightly shining national institution to rust. But civil government, ever mindful of its duty, reserves that authority unto itself, for the great truth has been borne in upon it through the generations that have passed, that if there is to be an advancement in the civilization of our people, the home and marriage are fundamental in that development. It is a necessary institution for the perpetuation of property rights. It is a necessary institution for the control of sex relationships. It is a necessary institution for the direction of affections, and for the health and the happiness of the people. Sex relations are not exclusively personal. Great public moral issues are related to them. There is no substitute for marriage. There can be no relaxation in its requirements. There can be, with safety, no letting down of its standards. If the human race is to ascend upon the ladder of development, then the home and marriage, and the restrictions that come with marriage, must be perpetuated. The institution protects the morals of the people. It safeguards love and devotion and affection. It points the way to an excellence in relationships between men, and determines upon courses which lead to a higher and an exalted relationship between man and God. It lends security to women.

There have developed in our midst, many philosophies, and many standards have been changed. There have come into our society men and women who teach new philosophies and new ideals relative to the marriage covenant, many of which are destructive to the home and to the marital relationship. From generation to generation it has been so. Institutions that have developed from the time that the memory of man runneth not to the contrary, that have been hallowed by

time, are attacked by an ever changing civilization. Ideals and standards which are debasing, and which degenerate that which time has sanctified, find place in the social structure.

Wickedness in marriage relationships has been introduced. It is not conducive to happiness. Wickedness never was happiness and never can be. It is just as true to-day as it was in the Garden of Eden, that chastity is a prerequisite to happiness. Happiness cannot be had, joy cannot be known without chastity. That is fundamental. There can be no fulness of joy, there can be no peace, except chastity is there.

It is written in Deuteronomy that man is forbidden to make merchandise of woman. That is common sense, yet there has developed in social relations a hideous monster denominated "Trial Marriage" and "Companionate Marriage." These kindred relationships magnify sex attraction. They develop carnal

desires. They destroy the divine sweetness and charm of women. They are an exploitation of women and a degeneration of men. They destroy the family life and the beautiful hopes and desires that come into the hearts of chaste men and women. With that sort of philosophy, and as a willing accompanist, there come suicides, defilements and abominations of all sorts and characters.

The Hebrew prophets understood that marriage was honourable, and that where an holy wedlock agreement had been entered into, that the bed was undefiled, but they affirmed that adulteries God would judge. It is so written in the Forty-second Section of the Doctrine and Covenants;

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repent not he shall be cast out.



The Tie that Binds

It was the practice in ancient Hebrew times; it was the philosophy of the Hebrew fathers, that marriage was for the purpose of rearing children, and it was looked upon as an honour to have children, and as a reproach to be denied them.

When the Lord commanded Adam as to those important things which he was to do upon the earth. He commanded him to "multiply and to replenish the earth," and those fathers of the race who tried to hold up, as a great torch unto the people, the standards which God had given them, commanded in every dispensation of the Gospel that marriage should be perpetuated in holiness, and that children were the natural result of that union. It was a paramount desire that

was in the hearts of the men of Israel, that they might have sons and daughters to give unto God, if you please, that they might lend them unto the Lord in the bringing about of His righteous purposes. They taught it unto their people, and they practiced it, and whenever they deemed that God had reproached them by denying them children, they went to Him with faith and hope and prayer, and pleaded with Him that He would give unto them children, that they might raise them in the paths of truth and virtue and teach them truth and light, after they had received them. That was their desire, and that was the purpose of their lives.

When the great God came to Abraham, who had many blessings, and said unto him, in substance: "Abraham, I am going to bless you," Abraham said unto Him: "What can you give me, seeing that I am childless?" and God promised him the desires of his heart, that he should have seed in great numbers.

When the Master sorrowed, the women of Jerusalem followed, as though to bear His burden for Him. Sympathetically they wept and wailed, their hearts torn with sorrow. As Luke records in the twenty-third Chapter, Jesus turned to them and said:

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare.

These philosophies of which I speak have brought about a fulfilment of the Master's words, and there has crept into the hearts of many people the belief that it is a reproach not to be barren—that it is a reproach to bear children. They have set about to vitalize their philosophies amongst the children of men, and have taught them in our own societies and in our own communities.

In Proverbs the eighteenth Chapter, it is written that the man who finds a good wife finds a good thing, "and obtaineth favour of the Lord," and that he should live with her in love and devotion and affection, while Ecclesiastes declares that we should live joyfully with our wives, and that there should be further development in the home of love and devotion and affection. Jeremiah standardized the social structure upon the scale of love and devotion to truth and commanded that all evil be cut asunder and driven from their society. Mark quoted the Master as denying to man authority to put asunder what God had joined. In First Corinthians, seventh Chapter, it is recorded that the husband should render unto the wife, due benevolence and "likewise also the wife unto the husband."

There is current a teaching—and it is from the adversary—but nevertheless it is current and it has found place in the hearts of many people, that the sin of Adam was a sexual sin. They are very happy—those whose minds are darkened—to spread the doctrine, and to teach the falsehood unto the people, because if they can convince people that the sin of Adam was a sexual sin, then they know that they have gone a long way toward convincing the men and women of the world that there can't be anything so greatly wrong with un-

(Continued on page 236)

GOVERNOR-GENERAL VISITS TEMPLE

CHURCH members in western Canada were honoured recently when Lord Tweedsmuir, Governor-General of the Dominion, paid a visit to Cardston, Alberta, and attended special services in the Latter-day Saint Temple in that city. His Excellency drove there from the St. Paul's Indian School, where he had been made an honorary chief. He was welcomed at the Temple by President Edward J. Wood.

The *Lethbridge Daily Herald*, in reporting Lord Tweedsmuir's visit stated:

At the Cardston Temple an imposing sight greeted His Excellency. Gleaming white in the sunlight, the Temple stood a monument of beauty. A uniformed band of girls and boys played "O Canada," and the National Anthem, while hundreds of school children stood with admiring gaze as His Excellency acknowledged his welcome.

Boy Scouts formed a guard to the Temple at which the white-frocted Temple workers stood to extend greetings. A row of war veterans were greeted warmly by the Governor-General.



Lord Tweedsmuir (front centre) at the Cardston Temple

"I have never spent a more pleasant day."

On behalf of the citizens of Cardston, Elder Joe Low, mayor of the city, welcomed Lord Tweedsmuir. "We greet you not only as representative of our King," he said, "but also in acknowledgement of yourself and your scholarly attainments."

"I have never spent a more pleasant day than to-day," replied His Excellency, and turning to the children, he continued: "The chief product of Canada is her good, healthy looking children. I am the representative of your King. I know you feel loyalty to him, to Canada and to the Empire. You are the future citizens of a great country. You are making the greatness of your own country and in this is true patriotism."

The Governor-General and his party, which included Reverend Canon Middleton, of the Indian School, Senator W. A.

(Continued on Page 238)

THE FOUNDATION BUILT UPON

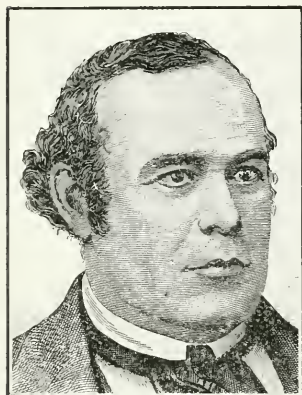
By Elder Parry D. Sorensen

IN July of this year, the Church will observe its hundredth anniversary in this land. Ninety-eight volumes of the *Millennial Star* have been published in that period. Even in their completeness, only a small part of the events, accomplishments, and results of this century of Mormonism in Britain could be chronicled. In no other country, save the United States where the Church was organized, have the missionaries reaped a greater harvest of converts to the restored Gospel, and from their midst have come more leaders and Church stalwarts than from any other land.

Looking back through the eventful history of the British Mission there are many occasions which assume places of prominence. We remember July 20, 1837, because on that date the first missionaries arrived. We remember July 23 as the day when the first sermons were preached in Preston's Vauxhall by Elders Orson Hyde and Heber C. Kimball. Then there is that day one week later when the first baptisms were performed in the River Ribble which we cannot forget. On October 8 of that same year, Elder Heber C. Kimball organized five branches in Preston, and on Christmas day, the first Latter-day Saint conference convened in Preston's Temperance Hall, which is perhaps better known as the "Cock Pit." There are similar memorable dates to be found in every year of the Mission's history since that time.

In 1840, the dates April 14, 15, and 16 have special significance because they mark the occasion when the groundwork was laid upon which virtually all of the Latter-day Saint work in Great Britain has been built.

The first missionaries to come to the shores of Britain in 1837 included Elders Heber C. Kimball and Orson Hyde, both members of the Council of the Twelve Apostles, and Elders Willard Richards, Joseph Fielding, himself a native of Bedfordshire, John Goodson, Isaac Russell, and John Snyder. These men laboured diligently to bring the Gospel message to the people. By April of 1838, when the second conference of the Saints was held in Preston, almost two thousand had been converted and baptized. Shortly thereafter Elders Kimball, Hyde and Russell sailed for their homes in America. Elders Goodson and Snyder had left some time previous. Thus Elders Fielding and Richards were left as the only two of the original seven in Britain. Elder Fielding was sustained at this conference as president of the Mission, with the latter as his first



Parley P. Pratt

First Editor of the Star.

counsellor. William Clayton, one of the first converts, was chosen second counsellor.

Under the leadership of these valiant missionaries, the Cause progressed steadily during the next two years. The progress came in spite of opposition which grew up in the ranks of clergymen of other denominations. By April, 1840, seven members of the Council of the Twelve Apostles had arrived in the country to take up missionary labours. All had come at great sacrifice, and in some cases only after much suffering. Some had arisen from sick beds to come to British shores at the call of the Prophet Joseph Smith. Behind, they had to leave their families who had just been driven from their homes in Missouri. The seven Apostles who came were Elders Brigham Young, John Taylor, Wilford Woodruff, Parley P. Pratt, Heber C. Kimball, Orson Pratt, and George A. Smith. All except Elders Taylor and Woodruff, who came first, had to engage steerage passage in New York. They sailed on the *Patrick Henry* from New York March 9, 1840. Twenty-eight days later, after a tedious and tiresome voyage, they arrived in Liverpool.

As soon as these brethren arrived, it was decided to hold the conference of the Church in Preston on April 15. This occasion really marks the beginning of the Mission organization which exists to-day. Council meetings were held by the Apostles the day before and the day after the general conference, and the minutes of those three meetings record some of the most important events in Church history.

On the first day, Elder Richards was ordained to the office of Apostle, in accordance to a previous revelation. Following are some excerpts from the minutes of those memorable meetings:

April 14th—Moved by Elder Kimball and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve (Brigham Young) to send for more if he thinks proper.

April 15th—At a general conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, President Fielding called upon Elder Kimball to preside.

Moved by Elder Fielding that a hymn-book be published; carried.

Moved and seconded that a monthly periodical shall be published, under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

April 16th—Council meeting of the Twelve.

Moved by Elder Young, seconded by Elder Taylor that Elder Parley P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by Parley P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Richards, seconded by Elder Smith, that the name of the paper or periodical be the *Latter-day Saints' Millennial Star*. Moved by Elder Young, seconded by Elder Orson Pratt, that the size of the paper, its plan and price be left at the disposal of the editor.

Moved by Elder Young, seconded by Parley P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder Taylor, seconded by Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Kimball and seconded by Elder Richards, that Elder Peter Melling be ordained an evangelical minister (Patriarch) in Preston.

(Continued on page 238)

THURSDAY, APRIL 15, 1937

EDITORIAL

SPIRITUALITY—HAPPINESS

Since spirituality and happiness are both by-products of right living, obviously what we mean by the slogan, "We stand for spirituality and happiness in the home," is "We stand for living the kind of life which brings as a desirable by-product, spirituality and happiness to the home."

A person cannot by saying I am spiritual, be spiritual; neither can he by saying I am happy, be happy. If he could, without doubt all of us would be both spiritual and happy. Both of these divine conditions grow out of the heart, and unless our hearts are right we cannot possess them; if our hearts are right, and we find ourselves in a society where all hearts are right, no one can bar them from us.

Spirituality is an attitude of mind which, if it be possessed, manifests itself in all of our acts. It is not an abstract condition unconnected with the acts of life. Paul, the great religious letter-writer, comes close to defining spirituality in his immortal thirteenth chapter of his first epistle to the Corinthian Saints. Think of the joy that would come to one living in a society where every person is right with God and man and where abideth Faith, Hope, and Love! That would be both a spiritual and happy society.

The home which expects to invite these two conditions as abiding residents must have in it father, mother, and children who are active in good works both in and outside of the home. They must be helpful, not selfish; tolerant, not fault-finding; cheerful, not sour; trustful, not sceptical; kind, not harsh; long-suffering, not impatient; honest, not dishonest; sweet, not bitter; loving, not hating; open, not secretive; liberal, not mercenary; healthy, not ill; purposeful, not namby pamby; praiseful, not critical of others; willing to serve, not always asking service; community minded, not indifferent; prepared, not useless.

These home folk who wish as their abiding guests Spirituality and Happiness must be interested in all other homes of the community and, to a lesser degree, all homes everywhere. They must also be ready and willing to support and defend the institutions which have been set up to aid in maintaining homes of fine quality—schools, governments, churches. If we

are to be properly spiritually minded we must re-examine all of these agencies frequently in order to see that they are serving to build up and strengthen rather than to tear down and destroy the home, and thereby the individual.

Though prayer is desirable and even necessary if we are to maintain our communication with God, we must not forget that our spirituality is not determined by our prayers or our ecstasies during a fine sermon or our presence in Church altogether; it is determined by our deeds. Jesus was insistent upon that. "Feed my sheep," said He. "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." "Do unto others . . ." "Love thy neighbour . . ." "He who would be great among you let him become the servant . . ."

Spirituality and Happiness are closely bound up together. Spirituality, indeed, is a Godly happiness—Happiness is a state of mind brought on by fine service and a feeling that all is well with the soul.

And now abideth Faith, Hope, Love, these three and where they abide, happiness must also abide as she is a bosom companion of the other three.—HARRISON R. MERRILL

"BE YE THEREFORE PERFECT"

The most blessed thing, and the greatest thing, that has ever come to mankind since the dawn of creation is the Gospel of the Lord, Jesus Christ. There is nothing of so great importance to every one of us as to make a practical application of that Gospel.

It is for that purpose that we have been placed here upon this earth, that there might be made a practical application of those principles which have within them the power of God unto salvation, power to bring us back to God from whose presence we have wandered far away. These principles are everlasting and eternal in their very scope.

Faith is an attribute of God. Hope is a divine attribute. Charity is a divine attribute. It is a part of that image in which man has been created. Every one of those attributes forms a part of the image. When we read in the scriptures, "So God created man in his own image, in the image of God created he him, male and female created he them," it means not only in the physical image of God but in all of his divine attributes.

God is love and man is love. There is love in every human creature. There is faith in heaven and there is faith upon the earth. There is faith in man; just as there is hope and charity in every human being. No man, however savage or ignorant has ever been discovered without these divine attributes.

We have inherited all of these divine attributes because we are the children of God in very deed, and so man is made in the image of God both in spirit and in body, in physical form and in all of his faculties; the difference being that in the one they exist in their perfection, in the other in very imperfect form. There is meaning in the commandment of the Saviour when He said: "Be ye therefore perfect, even as your Father in heaven is perfect."—RULON S. WELLS

MY FIRST SERMON IN TENNESSEE

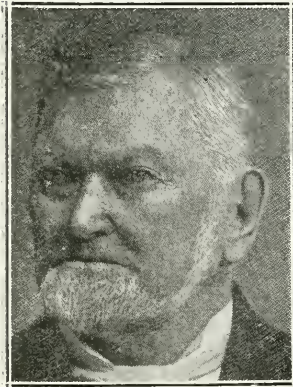
By President Wilford Woodruff

Last week's instalment left President Woodruff in the Arkansas Territory, where he had many unusual experiences. After seeing his prophetic dream of Mr. Akeman's death literally fulfilled, and baptizing Father and Mrs. Hubbel, he decided to journey eastward.

CHAPTER V

of LEAVES FROM MY JOURNAL

WE concluded to go down Arkansas River and cross into Tennessee. We could not get passage on the boat, because of the low water, so we went on the bank of the river and cut down a sound cottonwood tree, three feet through, cut off a twelve-foot length, and in two days we dug out a canoe. We made a pair of oars and a rudder, and on the 11th of March, 1835, launched our canoe, and commenced our voyage down the Arkansas river, without provisions.



Wilford Woodruff

The first day we sailed twenty-five miles, and stopped at night with a poor family who lived on the bank of the river. These kind folks gave us supper and breakfast, and, in the morning, gave us a johnny-cake and piece of pork to take with us on our journey.

We travelled about fifty miles that day, and at night stopped in a village called Cadron, at an old tavern, which was deserted.

We made a fire in the tavern, roasted a piece of our pork, ate our supper, said our prayers, went into a chamber, lay down on the bare floor, and were soon asleep.

We continued our journey the following morning down the river to Little Rock, the capital of Arkansas, which then consisted of only a few cabins. After visiting the place, we crossed the river and tied up our canoe, which had carried us safely one hundred and fifty miles. We then took the old military road, leading from Little Rock to Memphis, Tennessee. This road lay through swamps, and was covered with mud and water most of the way, for one hundred and seventy miles. We walked forty miles a day through mud and water knee deep.

On the 24th of March, after travelling some ten miles through mud, I was taken lame with a sharp pain in my knee. I sat down on a log.

My companion, who was anxious to get to his home in Kirtland, left me sitting in an alligator swamp. I did not see him again for two years. I knelt down in the mud and prayed,

and the Lord healed me, and I went on my way rejoicing.

On the 27th of March, I arrived at Memphis, weary and hungry. I went to the best tavern in the place, kept by Mr. Josiah Jackson. I told him I was a stranger, and had no money. I asked him if he would keep me over night.

He inquired of me what my business was.

I told him I was a preacher of the Gospel.

He laughed and said that I did not look much like a preacher.

I did not blame him, as all the preachers he had ever been acquainted with rode on fine horses or in fine carriages, clothed in broadcloth, and had large salaries, and would see this whole world sink to perdition before they would wade through one hundred and seventy miles of mud to save the people.

The landlord wanted a little fun, so he said he would keep me if I would preach. He wanted to see if I could preach. I must confess that by this time I became a little mischievous, and pleaded with him not to set me preaching. The more I pleaded to be excused, the more determined Mr. Jackson was that I should preach. He took my valise, and the landlady got me a good supper.

I sat down in a large hall to eat supper. Before I got through, the room began to be filled with some of the rich and fashionable people of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine, after travelling through the mud as I had been.

When I finished eating, the table was carried out of the room over the heads of the people. I was placed in the corner of the room, with a stand having a Bible, hymn book and candle on it, hemmed in by a dozen men, with the landlord in the centre. There were present some five hundred persons who had come together, not to hear a good sermon, but to have some fun.

I read a hymn, and asked them to sing. Not a soul would sing a word. I told them I had not the gift of singing; but with the help of the Lord I would both pray and preach. I knelt down to pray, and the men around me dropped on their knees. I prayed to the Lord to give me His spirit and to show me the hearts of the people. I promised the Lord in my prayer I would deliver to that congregation whatever He would give to me. I arose and spoke one hour and a half and it was one of the best sermons of my life.

The lives of the congregation were opened to the vision of my mind, and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed I was the only person in the room.

Soon I was shown to a bed, in a room adjoining a large one in which were assembled many of the men whom I had been preaching to. I could hear their conversation.

One man said he would like to know how that Mormon boy knew of their past lives.

In a little while they got to disputing about some doctrinal point. One suggested calling me to decide the point. The landlord said "No; we have had enough for once."

In the morning the landlord said if I came that way again to stop at his house, and stay as long as I might choose.

HUMAN AND DIVINE RELATIONS

(Concluded from Page 228)

lawful sexual relationships, for Adam was greatly blessed of the Lord. These people, of course, have not read the scripture, or, if they have read them they do not understand, because there is nothing in the scripture to indicate such a thing. There is positive declaration in the scripture that the doctrine is a falsehood. I want to make slight reference to the scripture upon that subject, because it is from the scripture that they, presumably, get the idea, although the idea comes from Lucifer, and that is true, even though respectable people sometimes wittingly or unwittingly teach the doctrine.

We learn in the first Chapter of Genesis that God created man and commanded him to replenish the earth and to multiply, which command contemplated marriage.

In the second Chapter of Genesis, beginning with the eighteenth verse, it is written:

And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him.

The very narrative from which the infamous falsehood referred to presumably arises, in its first declaration, declares that at the moment the woman was created, that God, the Eternal Father, brought her unto Adam and presented her unto him, and it is plainly apparent that He performed a marriage ceremony, and Eve became the wife of Adam. Wherefore shall he "cleave unto his wife and they shall be one flesh and they were both naked, the man and his wife."

That is another direct statement, that when God brought Eve unto Adam she became his wife, and it was before Eve was tempted to partake of the forbidden fruit.

What sort of reasoning can lead man to the conclusion that the great God, who said unto Moses that those who were caught in adultery should be stoned, that they should be put to death, and that every man in Israel who was thus guilty should die—what sort of reasoning can the man have who affirms that the great God who is the same yesterday, to-day and forever, would say unto Adam: "In the day ye eat thereof . . . ye shall be as God," and then turn to Moses and fix death by stoning as the penalty therefor. Again, "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, mark you, "and gave also unto her husband with her; and he did eat." Thus again is it witnessed that Eve, the wife of Adam, ate, and that she gave the fruit unto her husband, "and he did eat."

Sin darkens the mind. Righteousness lightens the mind and leads to God. Defilement of body is sinful, and darkens the mind. The law of chastity was the same both to Adam and to Moses.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden," And again, when the Lord rebuked Adam, he said:

"The woman whom thou gavest to be with me, she gave me

of the tree, and I did eat"; confession again that she was his wife. And the Lord also bore witness of the relationship, by fixing the desires of the woman unto her husband.

So we have the witness of the Eternal God that when Eve came to Adam, offering the fruit, that he hearkened unto the voice of his wife, and not to the voice of a mistress. By what stretch of the imagination can man say that the Everlasting God, who is a God of purity, would create Adam and Eve, and leave them to live upon the earth, alone, in unhallowed relationship! But the word of the Lord has settled the matter, and the record bears witness thereof.

The Latter-day Saints believe that the marriage relationship is a divine relationship, and that it was instituted by order of the gods, and that that is the sort of relationship that existed between Adam and his wife. It was and is an eternal relationship, patterned after a divine plan. It is the design of God that all men shall have this new and everlasting covenant taught to them, that they might be saved, because a man cannot be saved and exalted in the celestial kingdom of God without this new and everlasting covenant of marriage for it is an eternal covenant, and was given unto the children of men for their happiness, for their peace, and for their joy. All marriage contracts made by man's authority, end with death.

I read from the Doctrine and Covenants, Section 132:

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

What does that mean? It means that couples who go before magistrates of the land to have marriage ceremonies performed for them, that those covenants come to an end when death separates the parties. There is no perpetuity of such covenants in the worlds to come, except they be administered by those who have been commissioned by the Eternal God, for that very purpose.

The Latter-day Saints offer to mankind this divine relationship, for God has restored power and authority to the Priesthood of the Church, and through that Priesthood, and because and by virtue of it, there have been given unto man again the power and authority to seal those covenants for time and for all eternity. This is one of the great purposes for which temples are built among the Latter-day Saints, for it is only within a temple which has been dedicated for that purpose that marriage for eternity can be solemnized. Those, saith the Lord, who do not accept that eternal covenant and who do not abide that law, shall not be exalted in the celestial kingdom. To such, when this life ends, there shall be an end of their increase. But unto those who accept the law and abide by it, and keep themselves clean and unspotted from the world, there shall never be an end to their increase—worlds without end.

GOVERNOR-GENERAL VISITS TEMPLE

(Concluded from Page 229)

Buchanan, of Lethbridge, and Elder D. H. Elton, mayor of Lethbridge, then entered the Temple and were shown some of the interesting rooms in that sacred edifice. President Wood presided at special services, at which Lord Tweedsmuir was one of the speakers. Others were Reverend Middleton, Senator Buchanan, Mayor Low and Mayor Elton.

Lord Tweedsmuir is the second Governor-General of the Dominion to visit the Cardston Temple. Lord and Lady Willingdon, as representatives of the late King George V, were guests there some years ago.—PARRY D. SORENSEN

THE FOUNDATION BUILT UPON

(Concluded from Page 231)

These and other resolutions were all unanimously adopted. The way had been cleared for the Gospel message to be carried forth with renewed zeal.

Elder Pratt immediately set up editorial offices in Manchester and in slightly more than a month, the first issue of the *Millennial Star* appeared. It has been regularly published since then, first as a monthly, then semi-monthly, and since January 1, 1852, as a weekly.

Three thousand hymn books and five thousand copies of the Book of Mormon were soon published. The Gospel message spread to many other parts of the country. John Taylor took it to Ireland, Parley P. Pratt soon went to Scotland to aid in organizing the work already established there. In the six months following the Preston conference, there were as many converts made as had been gathered in the three years previous to that time.

Now, nearly a century later, as we look back upon the results which followed the conference, it is with a firm conviction that these eight modern-day Apostles were directed by a higher Power than their own. Unschooled and untrained as these humble, yet fearless missionaries were, the Power of God made them great and was their constant ally in the Cause of Truth.

NEWCASTLE DISTRICT CONFERENCE

President Joseph J. Cannon, District President Frederick William Oates, and Supervising Elder A. Leslie Derbyshire were principal speakers at Newcastle District Conference held in Queen's Hall, Fowler Street, South Shields, on Sunday, April 11th, with President Oates conducting the evening session. Sisters Myrtle and Lillian Foster rendered a vocal duet, and Sisters Irene Maxwell, Gladys Quayle, and Ellen Oates gave a trio number.

Brother George Wappett, second counsellor in the district presidency, conducted the afternoon session

with Elders Grant E. Blanch, J. La Grande Stephens, and President Cannon as speakers.

At the morning session talks were given by Brothers Thomas Turnbull, Thomas Rudd, Alex M. Morris, Elders George E. Brown, William J. Telford, George D. Bryson, and President Cannon. Brother Arthur Finlay, first counsellor in the district presidency, conducted the meeting.

Leeds District conference will be held in Bradford Branch Chapel, Woodlands Street, off City Road, Bradford, Sunday, April 18th.

NEWS OF THE CHURCH IN THE WORLD

APPOINTED president of the Western States Mission recently is Elder William W. Seegmiller. He will succeed Elder Joseph J. Daynes, who has held the position for the past three years. Elder Seegmiller filled a mission to Germany and for fifteen years was President of the Kanab Stake of Zion.

EASTER SERVICES emanating from the Assembly Hall on the Salt Lake Temple Square through Station KSL were heard by radio listeners in the United States and Canada on Sunday morning, March 28th. Producer and announcer of the programme was Elder Richard L. Evans, managing editor of *The Improvement Era* and formerly associate editor of the *Millennial Star*. "Passion Week" was the title of a production on Easter in which almost 600 Church members took part. It was presented at the base of the

Great White Throne in Zion National Park. Patterned after the world-famous Oberammergau Passion Play, the production was written and directed by Elder Grant H. Redford, who also played the role of The Christus.

CONSTRUCTION of twenty new buildings will shortly commence under the direction of the Church Department of Education. The new buildings, costing a total of £60,000 will include one institute, three junior institutes, and sixteen seminaries at various colleges and high schools in Utah, Idaho and Arizona. Enrollment in the Church School System, according to Dr. Franklin L. West, Commissioner of Education, shows a considerable increase over last year. Approximately 24,000 are now enrolled in daily seminary classes, with 9,800 in the junior seminaries.

OF CURRENT INTEREST

THE THRILL of reading a book which was once the personal property of Queen Mary will soon come to many a prairie woman in Canada. It was recently announced that about 50 books were given by the Queen to assist Lady Tweedsmuir, wife of the Governor-General of Canada, to start libraries in prairie communities. At present, less than 20 per cent of the population of the Province is served by public libraries.

LORD TWEEDSMUIR will head north this summer, through the barren lands and up the Mackenzie river valley to Aklavik on the rim of the Arctic Circle and part of his tour through the northwest will be made by airplane. His tour will start at Quebec City July 5th and the vice-regal party will be in Calgary for the "stampede" July 9th and 10th. This is the first time a Canadian Governor-General has

done any extended travel by airplane during his tenure of office in the Dominion.

KING SOLOMON'S wealth was derived from the exportation of copper and iron ore is the belief of Professor Nelson Glueck, director of the American School of Oriental Research in Jerusalem. Investigations have pointed out, Dr. Glueck explained recently, that there is a continuous vein of copper and iron ore from the northeast to the southwest corners of the arid Wadi Araba area which extends from the Dead Sea to the Gulf of Akaba. This area was intensively mined between the twelfth and eighth centuries B.C. In Araba many ruins of the miners' huts and piles of slag and remains of smelting furnaces were found. Fragments of pottery in the locality have helped in determining the dates of the unusual activity.

FROM THE MISSION FIELD

Doings in the Districts—

BRISTOL—Members and friends from Bath, Cardiff, and Stroud joined Bristol Branch M.I.A. members in a ramble along the Avon Gorge Monday, March 29th. A halt was made at the Sea Walls, where games were directed by Supervising Elder William R. Firmage. Dancing and singing were led at Durdham Downs by Brother Walter Perry and in the evening the party went to Hannah More Hall in Bristol, where refreshments were served and dancing was enjoyed under the supervision of District President Herbert S. Millard. The ramble was organized by Sister Gladys A. Millard, first counsellor in the Branch M.I.A.

LEEDS—Bradford Branch members and friends, along with members of the Millennial Chorus, held a ramble to Ikley Moor by way of Shipley Glen on Saturday, April 3rd. The ramble was organized by Brother George Pitts and led by Brother Thomas I. Watkins.

MANCHESTER — Supervising Elder Vernon A. Cooley presented a lantern lecture before the combined men's and women's classes of the Milnrow St. Stephen's Church on Wednesday, March 31st. Elder Cooley was invited to deliver the Easter sermon at the P.S.A. Church in Oldham. About 35 people were present.

NOTTINGHAM—Baptismal services for Grace Hunt were conducted Saturday, April 3rd, at Victoria Baths, Nottingham, under the direction of Supervising Elder Edwin H. Lauber. She was baptized and con-

firmed by Elder Norman H. Roberts.

Elders Reginald Hunsaker and E. Clark King presented the lantern lecture, "Down Pioneer Trails" before the North Evington Adult School on Thursday, April 1st. Elder Hunsaker also addressed the Central Adult School on Sunday, March 28th, and the Clarendon Park Adult School on Sunday, April 4th.

NORWICH — Brother Thomas Wilson and Sister Doris Burrell directed the Norwich Branch M Men and Gleaner Girls banquet held Tuesday, March 30th, in the Branch Chapel. Games and dancing were enjoyed after the banquet.

SHEFFIELD—The City of Sheffield Old Men's Concert Party provided a fine programme in Sheffield Branch Chapel, Saturday, March 20th. The proceeds went to the Branch Building Fund. The performers ranged from 63 to 84 years of age.

During March, Barnsley, Sheffield, Doncaster, and Rawmarsh branches each observed *Star* month by holding a *Star* conference. The unique programmes were under the direction of Supervising Elder Victor L. Bingham, and the local branch officers. In the city of Sheffield the Elders have spoken before several Adult Schools, Toc H Clubs, and Wesley Guilds, recently.

Supervising Elder Victor L. Bingham and Elder Stanford J. Robinson were speakers before the Attercliff Friends Adult School on Sunday, April 4th. More than 200 were in attendance. The Elders were invited to speak before the group at a future date.

DEATH

WILSON—Funeral services for Brother Harry Wilson, 23, organist of Bradford Branch, were conducted in the Branch Chapel Thursday, April 1st, under the direction of Supervising Elder John W. Boud. Speakers were Elders O. Clifford Merrill and Leonard L. Moffett.

Musical numbers were sung by the Millennial Chorus. At the grave in Schoolmoor cemetery, dedicated by Elder Bertram T. Willis, the Chorus sang "Rest, Rest on the Hillside Rest." Brother Wilson, who held the office of Priest, passed away on Saturday, March 27th.

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with the year's best sellers—

JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

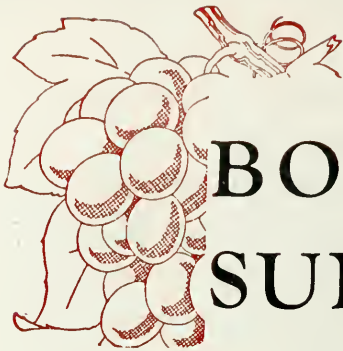
Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples 7/6

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